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# The Protestant Review

Volume XXXIV, Number 5
May, 1917

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# The Protestant Review

A MONTHLY MAGAZINE
Published by
CHRIST'S MISSION
EVANGELICAL—NON-SECTARIAN.
Founded by the late, the Rev. James A. O'Connor, 1883.
ELI M. ERIKSEN, Director.

331 West 57th Street, NEW YORK.

VOL. XXXIV. MAY, 1917. No. 5.

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## GET RIGHT WITH GOD

Get right with God, get right with Him,
You who have never come to Him.
Do you feel your load of sin?
Jesus will save you, come to Him.

Get right with God, get right with Him,
You who have loved and walked with Him;
But you have wandered away from Him,
And thus you grieved Him with your sin.

Get right with God, get right with Him;
Listen, He calls you back to Him.
You grieved His love, you wounded Him;
He loves you still, come back to Him.

Get right with God, get right with Him,
He will forgive and cleanse from sin.
Alone with God tell all to Him;
He will forgive and save from sin.

Get right with God, get right with Him,
Repent, confess, forsake all sin,
And Christ will come and dwell within,
And give you victory over sin.

Chorus:

Get down, low down at Jesus' feet,
A blessed welcome there you'll meet.
His blood will wash you white as snow;
Then on your way rejoicing go.

MARY A. TAYLOR, Oct., 1905.

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The
# Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

Vol. XXXIV MAY, 1917 No. 5

## DEATH OF ARCHBISHOP BLENK

Archbishop James H. Blenk, of New Orleans, died in that city on April 20th, after an illness of two years' duration. He was born in New Orleans August 6, 1857, and received his primary education there. After completing a classical course in Northern colleges he entered Jefferson College, where he taught three years before entering the novitiate of the Marist. He later went to France and then to the Catholic University of Ireland, at Dublin. He was raised to the priesthood by Archbishop Redwood, of Wellington, New Zealand, in 1895, and returned to Louisiana. He received the pallium as Archbishop of New Orleans April 24, 1907.

The "Morning Star" is a weekly paper published in New Orleans, and in 1909 it carried this endorsement by the late archbishop at the head of its editorial column:

> "The 'Morning Star' is the official and the only approved Catholic weekly published in the Diocese of New Orleans. Again, as on many former occasions, I strongly recommend it for the soundness of its doctrinal principles, for its unswerving fidelity and enlightened Catholic journalism.
>
> "James H. Blenk,
> "Archbishop of New Orleans."

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In the issue of that paper, May 27th, is the following editorial, which reads in part: "We are informed that the Protestant sects are circulating through the country parishes a French Bible, and that they have succeeded in selling quite a number of these corrupt and mutilated copies of Holy Writ. We are surprised that any Catholics should have allowed themselves to be duped into buying these Bibles, for every Catholic ought to

know that there is only one version of the Bible that can be read and that is the true and correct one, approved by the Church. All others are spurious and should be shunned by every Catholic. Our advice to those who may have been innocently trapped into spending their good money for what they thought was an authorized Bible is to place these books into a stove or furnace where they can be utilized for kindling material. . . . The fact is that the Roman Catholic Church alone has the right to publish and circulate the Bible."

Four years later, almost to the day, the same paper ("official Catholic journal of the archdiocese of New Orleans and the diocese of Savannah") published a translation of an article from the Spanish paper "La Lectura Dominical," which was, in effect, an amplification of the famous dictum attributed to the great French Ultramontane, Louis Veuillot: "We Roman Catholics demand religious liberty from you Protestants because of your principles, but we deny religious liberty to you because of our principles."

The Spanish article was an answer to comments made in the Continental press of Europe upon the apostolic letter *Magni faustique,* dated March 8, 1913, by Pope Pius X, in which he expressed satisfaction with the edict promulgated at Milan in A. D. 313 by the Emperor Constantine, in which that emperor said, in one passage: "It seemed to us that . . . it was proper that the Christians and all others should have liberty to follow that mode of religion which to each of them appeared best."

Certain Continental editors, it appears, had the temerity to point out that the edict of Milan conferred the same religious liberty upon "heretics" as upon members of the true Church, and that therefore the high ecclesiastics who praised that document should, for consistency's sake, grant to others the liberty that had been accorded to them by Constantine. It was to correct this erroneous proposition that the Spanish paper spoke, at considerable length.

We regret that we can only quote one paragraph:

"We Catholics start out with the principle that Catholicism is the only religious truth, and that man is naturally Christian, and is bound so to be in order to save his soul, and on those grounds and for these purposes we demand liberty whenever and wher-

ever it is denied us; but we object with all our might that it should be a necessary consequence or correlated obligation to grant the same liberty to those who oppose us. And if we were to feel or to act otherwise, we would acknowledge ourselves illogical in our most intimate convictions. . . . Let not the decree of Constantine be invoked as an example of that toleration which grants liberty to error, for *whatever is permitted to error is a violation of the rights of the true religion.*" (The italics are ours.)

The "Morning Star" was so enthused over this expression of its own sentiments (and presumably those of Archbishop Blenk) that it gave it the most prominent position on the first page, with a double-column heading in very large type reading thus: "Liberty *vs.* Liberty—the Constantinian Festivities Exploited by the Liberal Press of Europe in Support of Their Own Peculiar Brand of Liberty—Strong Refutation of a Specious Argument, Not Limited in Its Use to the Old World, by 'La Lectura Dominical,' of Madrid—Justice and Truth Alone Have Rights; Error and Injustice None, Modern Hypocritical Tolerance to the Contrary Notwithstanding."

To any readers who may have been tempted to put some degree of confidence in certain utterances by Cardinal Gibbons, Archbishop Ireland and Colonel P. H. Callahan, chairman of the Committee on Religious Prejudice of the Knights of Columbus, we would say that the words of Archbishop Blenk's organ are those of the real Rome—the Rome of Pope Benedict XV.

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## FROM OUR SUBSCRIBERS.

Gentlemen and Brothers—I am glad to send you one new subscription for 1917. I should like to send 100 if I could, because I like the magazine best of all that come to the house. I think you have me on your books from twenty to twenty-five years as a subscriber. Please send the magazine to ——.

Wishing you success and God's blessing, I remain,

G. S. H. G.

Best wishes for the continued prosperity of the good work in which you are engaged.—R. B.

## "WHY DOES THE CHURCH HONOR THE MOTHER OF CHRIST?"

The above title was the subject of one of the many lectures held for non-Catholics by the Paulist Fathers at St. Patrick's Cathedral in New York City, January 14-28, 1917.

The strongest acclamations in honor of Mary in the Scriptures are found in Luke 1: 30th, 42d and 48th verses. There we find her as blessed among all women, having found favor with God, and henceforth all generations shall call her blessed, etc., for blessed was the fruit of her womb, Jesus.

Our readers will right here perceive how deceivingly the subject of the lecture corresponds with the Scriptures, for while the title reads, "Why Does the Church 'Honor' the Mother of Christ?" the real issue is, "Why does the Church 'worship' the Mother of Christ?" This feature is carefully concealed, whenever convenient to do so, and even contradicted for the benefit of the public on occasions similar to the one here mentioned.

Why do not the Paulist Fathers give the non-Catholics a lecture on the worshiping of Mary, as we find they have published a pamphlet to that effect?

On page 4 of this pamphlet the Paulist Fathers tell us that Mary is "the tower of ivory, glory of Israel, tower of David, tower of the city of David, the Church of God upon earth, tower of the City of God, its chief strength and hope, and tower of ivory, for Mary's strength is her purity." On page 7 we further read: "She guards the universal Church of Christ, and protects individuals;" "Heaven has no grace over which Mary has not control, nor Hell a single terror or evil which she cannot change into consolation and blessing for those who implore her aid." On page 19: "The blessed and ever immaculate Mother of God has been styled by the Church the enemy of heresy; and it is wonderful with what eagerness and uniform perseverance heresiarchs accept the challenge and direct their most frantic attacks against her. As they rise up, one after another, from the mouth of Hell, they fix their gaze intently upon her as if they recognized in her their chief enemy," etc.

As to the last quotation we wish to say that it is very singular that we have never as yet heard or read of any so-called

"heretics" accept any challenge and direct their most frantic attacks against Mary. What we have heard and what statistics confirm is that all so-called "heretics" have vigorously fought the Roman Catholic lies and superstitious idolatry of Mary. We will repeat a few of these in this article for the information of our readers:

In the Life of St. Dominick, p. 5, we read that he was admonished by the blessed Virgin to preach the rosary to the people as a singular remedy against heresy and sin, and on p. 6 she is called the glorious destroyer of all heresy (Protestants, for that is the Roman Catholic meaning of heresy). Yet to-day we have more Protestants than at the time of Dominick and his monks, who murdered the Waldensians and Albigensians in the thirteenth century.

The "True Devotion of Mary," by Mary Baker, published by the Catholic Truth Society of Ireland, among many other statements, quotes Liguori (from "Old Irish Litany of the Blessed Virgin") as follows: "Gate of Heaven, Cleansing of Sins, Purifying of Souls, Renewer of Life, Fountain Ever Refreshing, Light of Nazareth, Glory of Jerusalem, Queen of Life, Ladder of Heaven," and, in the form of prayer, "wipe out our trespasses and our sins, cancel our depravity and wickedness, raise the fallen, the miserable and fettered, loose the condemned."

We extract from Cardinal Manning's authorized edition of Liguori's "Glories of Mary," 1868, as follows: "Thou art the propitiatory of the whole world" (p. 85); "Thou art the only advocate of sinners" (p. 95); "I *worship* thy holy heart—*through thee do I hope for salvation*" (p. 105); *"Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary and call on her holy name, than we should be if we called on the name of Jesus our Saviour"* (p. 112); *"Mary* was made the mediatress of our *salvation"* (p. 129); "She is the whole ground of my hope" (p. 175); "Thou art omnipotent to save sinners" (p. 251); "Our *salvation* is in her hands" (p. 576); "At the command of Mary all obey, even God" (p. 155).

From a prayer in "The Glories of Mary" (p. 401), also, we take: "O great, exalted and most glorious Lady, prostrate at the foot of thy throne *we adore thee* from this valley of tears!"

The "Psalter of Saint Bonaventure" quotes passages taken

from the Psalms, and where the name of God occurs put the name of the Virgin Mary. The "Te Deum" is also parodied thus: "We praise thee, Mother of God; we acknowledge thee to be Virgin Mary. All the earth *doth worship thee,* the spouse of the eternal Father."

RELICS OF THE BLESSED VIRGIN.

Among a large collection of relics in the Church of the Holy Cross, at Jerusalem, they still have on exhibition, according to Seymour's "Pilgrimage to Rome" p. 329), "a large piece of the veil and of the hair of the most blessed Virgin," and "a phial full of milk of the most blessed Virgin Mary."

At St. Omers (Our Lady of Miracles) a glove and a portion of the hair of Mary are preserved.—Chronic. Bertinens.

A garment worn by Mary at the birth of Christ is exhibited every seventh year for veneration from the ancient tower at Aix-la-Chapelle, Belgium.

Mary's chemise is said to be at the St. Prassede Church, Rome. —A Pilgrimage to Rome, by Rev. M. H. Seymour, pp. 332-336. Ed. 1851.

At the Feast of the Relics of Our Lady, at Venice, there are exposed to the veneration of the faithful portions of the robe of the blessed Virgin, of her mantle, veil and girdle.—Ex. Hist. ea de re Impressa Venetiis.

IMAGES OF THE BLESSED VIRGIN.

Our Lady of Miracles, in the Church of Our Lady of Peace, at Rome.—It is related that in the year 1483 a man who had lost his money by gaming, after blaspheming at this picture, gave it four stabs with a dagger, and that it bled so copiously that the miracle was at once divulged all over the city. This picture is still preserved in the Church of Our Lady of Peace, where it is to be seen at the high altar, framed in marble.—Gabr. Pen., in Hist. Tripl. Canon. Regul., lib. III, c. 33, p. 2.

Our Lady of Seidaneida, near Damascus.—There exuded from this picture (painted on wood) an oil which was never exhausted. The virtue of this oil was so great that it healed even the *infidels themselves.*—Arnold, Abbas Lubec, apud Baron., ad ann. 870, et apud Spondan, ad ann. 1203.

Our Lady of Sweat, at Salerno, in Italy.—It is said that this

The Black Virgin.

Madonna sweated blood and water in the year 1611, as a presage of a great conflagration which happened on the following day. —P. Spenelli Tract. de Exempl. et Miracul., cap. ultim.

Our Lady of Spires, in Germany.—St. Bernard, entering this church on the 29th of December, 1146, was honorably received there by the canons, who conducted him to the choir, singing the *Salve Regina.* The antiphony being finished, St. Bernard saluted the image of the blessed Virgin in these terms: *"O clemens, O pia, O dulcis Virgo Maria!"* and it is said that it answered: *"Salve Bernarde!"* The words of this saint to the image are seen engraved in a circle on the pavement of the

church, on the same spot where he pronounced them, and they have since been added to *Salve Regina,* which was composed in the year 1040 by Herman, surnamed Contractus, a Benedictine monk.—Angel. Manrique, annal. Cist., ad ann. 1146, c. 10 etc.

It strikes us as incredible that Mary should have left all these her belongings on earth, when she herself, according to Church traditions, is, body and soul, in Heaven, but the following is even more astounding to those not already familiar with facts. Beside the many variations of the ordinary white Virgin, Rome has a black one. We accompany this with a reproduction of the Black Virgin, furnished to the dark population of South America, and wonder if both the black and the white Virgin will be in Heaven, and, if not, which of the two will win out and remain.

We are quite satisfied that our readers will refuse to be tortured with any further references on the worshiping of Mary. Sufficient quotations from Roman Catholic authorities and other writers have been made to sustain our claim that Roman Catholics do not only honor but bow down to and worship the Virgin Mary. Personally the writer of this is in a position to bear further testimony to the same fact, having been a monk of the order carrying a name no smaller than "The Little Brothers of Mary," and can testify from experience as to the idolatry practised inside the Roman Catholic Church.

In closing this article we call attention to the Word of God in respect to idolatry and trust that our readers will confirm the references set forth. (Deut. 7: 25; Zech. 13: 2; Lev. 18: 21; Ex. 20: 2-5.) E. M. E.

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## DONATIONS TO THE WORK OF CHRIST'S MISSION FOR MARCH AND APRIL, 1917.

J. C. W., $100; F. A. L., $88.50; J. E. T., $85; F. G. Q., $25; H. A. C., $21.50; A. D., $21; A. G. C., $20; F. S. R., $10; W. C., $8.50; Mrs. E., Can., $8.50; J. G. $7.42; E. T., $7; C. K. V., $7; J. K., $5; J. K. K., $3.50; H. S. $3.50; W. P. H., $3.50; T. B., $3.50; A. O. O., $3; S. T. M., $1; J. A. T., $1; J. W., $1; Mrs. G., 50c.; W. P. B., 50c.; J. A. B., 50c.; J. S. R., 50c.

## TO THE FRIENDS AND SUPPORTERS OF CHRIST'S MISSION

Among the encouraging features of the work of Christ's Mission during the month of April has been the rallying round us of a number of the "old friends" of the Mission in the days of Father O'Connor, who had not been made aware of the fact that we were endeavoring to conduct the work along the lines that had been so signally blessed of God in his hands.

We believe that the real test of any methods is to be found in the results achieved. Judged by this standard, we are satisfied that Father O'Connor's wisdom was as conspicuous as his devotion to the work of the presenting of the Gospel of Jesus Christ to Roman Catholics and the enlightenment of Protestants to the true nature of Roman Catholic doctrines and the aggressions of the Roman hierarchy upon the "free institutions," upon which rests the entire fabric of the American social and political body politic. It has only been lately that we have been able to learn in detail something of what his many-sided strategy was, and it is our intention to put into practise, as fast and as well as we can, the many different plans upon which he carried on the manifold activities of Christ's Mission.

From different friends we are now getting new information as to the ramifications of the great work from which he was called to his reward, and we are confident that the same God who equipped him in such a marvelous way for the task that He had committed to his hands will supply all our need as we endeavor to follow him as he followed Christ.

We think it well to state these things plainly at this time, for reasons that need not now be stated, in order that some of those who knew the founder and the work of Christ's Mission in former days may know not only that the platform of Christ's Mission still stands for all that it stood for in his time, but that, so far as our efforts are concerned, the work will be done in his way.

ELI M. ERIKSEN, Director.
ANDREW JAMESON, Executive Secretary.

## MY LIFE STORY

*(Continued.)*

BY ELI M. ERIKSEN, DIRECTOR OF CHRIST'S MISSION.
Formerly a monk of the Little Brothers of Mary, Scotland.

In the magazine for April you have read what Rome said as to the truth of my monastic life and escape from St. Mary's Monastry, Dundee. It was all a continuous tissue of lies. If I did not speak the truth, it was only for them to arrest and imprison me. But during the ten years I have appeared on public platforms, not once have any of my superiors or monks come out openly to defy or attack me. They have cursed and excommunicated me according to the Council of Trent.

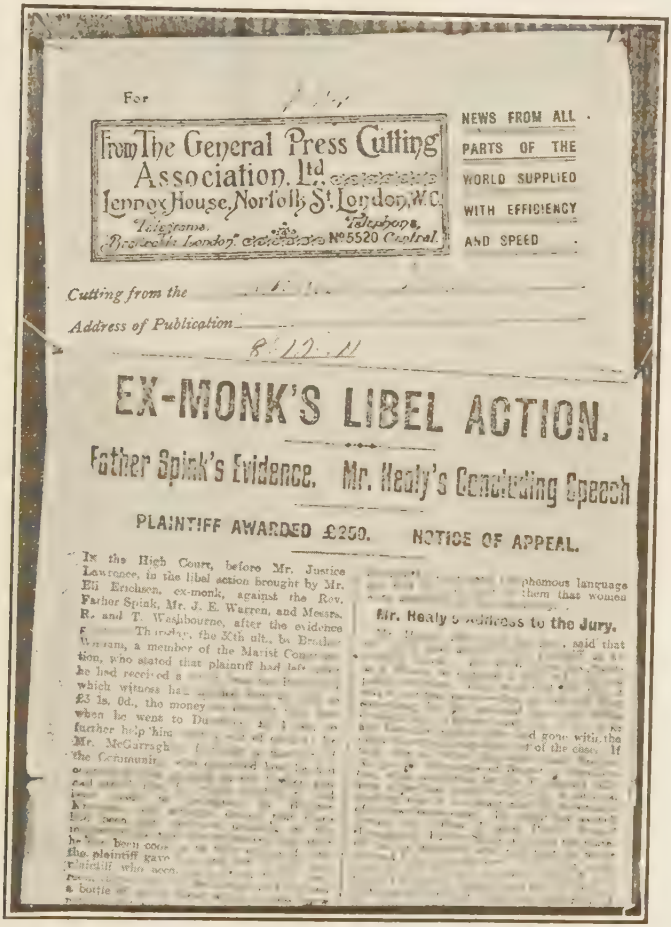
They laid a trap and succeeded in capturing me five months after my escape and made me a captive of Twyford Abbey, from the 25th of March, 1908, to the 1st of September of the same year.

They have engaged private detectives to take and deport me out of the land (England), and on the 26th of December, 1909, I was made a prisoner in London without blame or guilt to my name or character. By the help of the Danish Minister, Ambassador and Consul the case was reopened. I was found not guilty of anything; the plot was exposed, as I will tell in detail later on.

Face me openly or publicly Rome never did, nor dared to do; curses, traps and imprisonings had no effect on me. God was with me in time of trouble, before me and behind me, round and about a wall of fire. Yet not satisfied, she sent Mr. Thomas Greegan and Mr. Keen, of 274 Vauxhall Bridge Road, London, on the 10th of May, 1910, as her ambassadors to persuade me to sell my life-story to them for £500, but that was impossible. Rome could not pay the price for my bitter experience of monastic life and persecution. Unsuccessful in obtaining my book, she found time to drug me, making me unconscious for some days. When brought to the court, Mr. Keen, the guilty one, was deported to New Zealand. Thomas Greegan and the Rev. Father England were left to face the case.

Again in October, 1911, a new effort to destroy my books and papers was made by a woman called Margrethe. She was a close friend of my landlady, at 14 Blandford Street, London,

and visited her at that time. She found out that I was the monk that would within a short time appear before the court to expose her holy mother Church and earthly paradise (monastery). She



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# EX-MONK'S LIBEL ACTION.

## Father Spink's Evidence. Mr. Healy's Concluding Speech

**PLAINTIFF AWARDED £250. NOTICE OF APPEAL.**

In the High Court, before Mr. Justice Lawrence, in the libel action brought by Mr. Eli Erichsen, ex-monk, against the Rev. Father Spink, Mr. J. E. Warren, and Messrs. R. and T. Washbourne, after the evidence [illegible] Thursday, the 30th ult., by Brother Wenham, a member of the Marist Community, who stated that plaintiff had left the [illegible] he had received a [illegible] which witness had [illegible] £3 1s. 0d., the money [illegible] when he went to Du[illegible] further help [illegible] Mr. McGarragh [illegible] the Community [illegible] [illegible] [illegible]

On the 28th of November I appeared before Justice A. T. Lawrence and a common jury. Mr. Timothy Healy, M.P., K.C., for the monks, said in his opening speech that the Marist monks cared no more for Mr. Eriksen than they did for the king of the Cannibal Islands; they absolutely ignored him and only attended court on being subpœnaed and dragged out of their seclusion unwillingly. That sounds almost incredible after having made so many efforts to effect the capture of their apostate child, the Little Brother of Mary.

"The plaintiff's mouth was now closed," continued Mr. Healy. But that was not so. Praise God, I am still alive and speaking for my King and Lord. Truly I can say with David, had it not been for the Lord, who was on my side when man rose up against us (Rome against me), then would she have swallowed me up.

But, after four days in High Court, the plaintiff, your servant and the new Director of Christ's Mission, was awarded £250 damages.

And the result was the closing of St. Andrew's Institute, College and Monastery, Barnet, London. Mary, called the Lady of Sorrows, failed them in answering their eight-day novena. The Catholics, knowing all is not well within the walls of convents and monasteries, failed in coming to the help of the monks appealing for £5,000.

The cardinal had no more compassion for them than to permit the house to be closed and eventually sold, the priest and brothers to be scattered and the boys sent home.

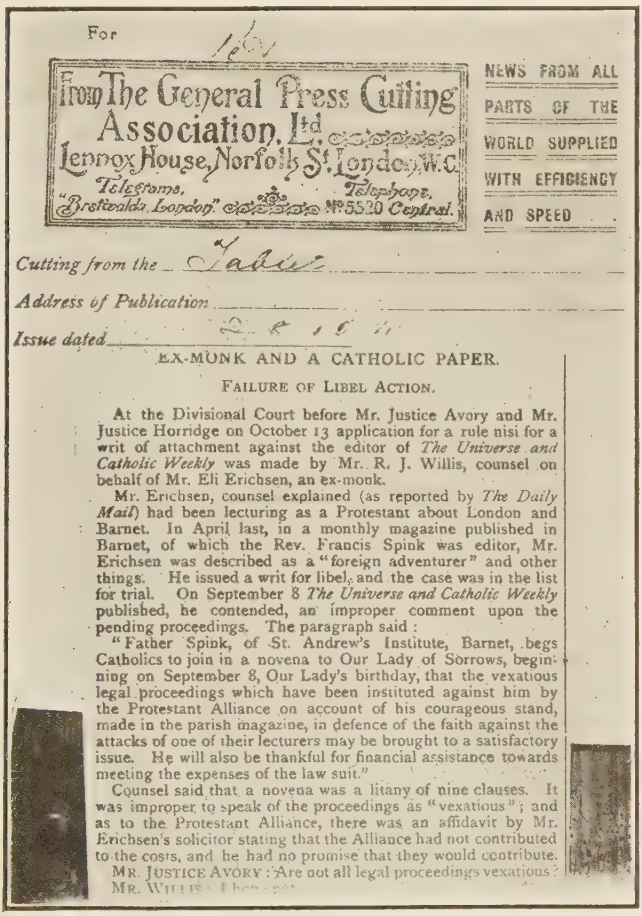
"CLOSING OF ST. ANDREW'S (R. C.) INSTITUTE."

"SCENES OF DESOLATION AT BARNET."

The above are the headlines taken from "The (R. C.) Universe" of August 23, 1912, which states:

"Father Spink, who took up the labors of Father Bampfield some twelve years ago, when that man of strenuous life was called to his rest, has been lately appealing for a sum of £5,000 to enable him to keep his institution in existence. Unless this sum was forthcoming, he said, the work would have to cease. It is quite possible that the Catholic public did not think that Father Spink really meant what he said, for in response he received some two hundred pounds.

"Seen at Barnet on Wednesday, Father Spink confirmed the above statement, and in conversation with a representative of "The Universe" said that he could not give any definite state-



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NEWS FROM ALL PARTS OF THE WORLD SUPPLIED WITH EFFICIENCY AND SPEED

Cutting from the Tablet

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Issue dated Oct 16 11

EX-MONK AND A CATHOLIC PAPER.

FAILURE OF LIBEL ACTION.

At the Divisional Court before Mr. Justice Avory and Mr. Justice Horridge on October 13 application for a rule nisi for a writ of attachment against the editor of *The Universe and Catholic Weekly* was made by Mr. R. J. Willis, counsel on behalf of Mr. Eli Erichsen, an ex-monk.

Mr. Erichsen, counsel explained (as reported by *The Daily Mail*) had been lecturing as a Protestant about London and Barnet. In April last, in a monthly magazine published in Barnet, of which the Rev. Francis Spink was editor, Mr. Erichsen was described as a "foreign adventurer" and other things. He issued a writ for libel, and the case was in the list for trial. On September 8 *The Universe and Catholic Weekly* published, he contended, an improper comment upon the pending proceedings. The paragraph said:

"Father Spink, of St. Andrew's Institute, Barnet, begs Catholics to join in a novena to Our Lady of Sorrows, beginning on September 8, Our Lady's birthday, that the vexatious legal proceedings which have been instituted against him by the Protestant Alliance on account of his courageous stand, made in the parish magazine, in defence of the faith against the attacks of one of their lecturers may be brought to a satisfactory issue. He will also be thankful for financial assistance towards meeting the expenses of the law suit."

Counsel said that a novena was a litany of nine clauses. It was improper to speak of the proceedings as "vexatious"; and as to the Protestant Alliance, there was an affidavit by Mr. Erichsen's solicitor stating that the Alliance had not contributed to the costs, and he had no promise that they would contribute.

MR. JUSTICE AVORY: Are not all legal proceedings vexatious?

MR. WILLIS: I hope not.

(Reprinted from "The Tablet.")

ment as to his own future activities, pending consultation with the cardinal upon his return from abroad. Our representative adds:

"I asked Father Spink how long he himself had spent with the community at Barnet. His answer surprised me.

"'Forty-two years; almost from my boyhood,' he answered.

"Two others, Fathers Connor and Hookway, joined the institute very shortly afterward.

"'And what,' I asked, 'will you all do now?'

"A significant shrug of the shoulders indicated the uncertainty of the future.

"'Father Rider has gone to Ongar; Father Brown is supplying at Bow Common, and the others are making various arrangements.'

"'And for yourself?'

"Here again the uncertainty of the situation was manifest. He would certainly stay there for a time; he would endeavor to keep on the St. Andrew's Press—but if by any chance the whole concern should be taken up by someone else, then, he supposed, he would have to leave that too.

"'What of your school? You had some fifty boys under your care, I believe?'

"'Yes. I have written to them all to say that they cannot return after the holidays.'

"I was speaking to Father Spink in the ample conservatory he has had constructed at the front of the house, in what is known as Father Spink's corner.

"At Father Spink's request I went over the house in its desolation. To me it was a relic of a past endeavor. There was a grim fascination in everything I saw. Here was a witness of a strenuous conflict, more prolonged than the doughty struggles of the battle-fields; these walls had witnessed deeds no less valiant than the feats of war, and in that failure I picture more glory than can be imagined in the consummation of most wars. From the refectory we passed on to the dormitories, and with us stalked the desolation. The kitchen, too, was desolate, so I asked how the remainder of the community of seven managed to subsist.

"'We have to go out for our meals,' observed my companion.

"In the library was more activity, but it was only in the disbanding of the magnificent collection of books, the building up of which has taken years."

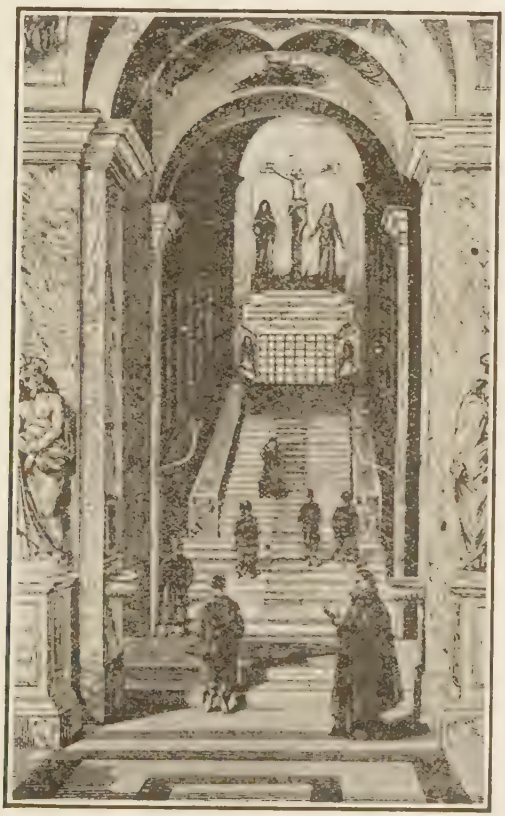
## ARTICLES ON REFORMATION.

### How Luther Went to Rome.

From a sermon by Dr. David J. Burrell, D.D., LL.D., one of the Trustees of Christ's Mission.

*"I must see Rome."*—Acts 9: 21.

In the convent at Erfurt a monk, known as Brother Augustine, was awakened from a restless sleep by the sound of the rising bell. He threw on his gray robe, bound it with a hempen girdle



**Stairs that Martin Luther Ascended in Rome.**

and with a hurried Paternoster betook himself to the empty chapel, where a forbidden Book was chained to the high altar. He opened the Book and furtively began to read. The verse, "Search the Scriptures, for in them ye think ye have eternal life,"

emboldened him to read on. Presently he came to the words, "The just shall live by faith," and further on, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" whereupon his hope of salvation, which had been built upon formal rites and ceremonies, seemed to vanish into thin air.

The matin bell rang and the monks assembled for morning mass. The vaulted rooms and cloisters echoed and re-echoed to the Gregorian chants, but there was no response in the heart of Brother Augustine. The swinging censers, the mumbled prayers, the dulia and perdulia and bowings and genuflections seemed to him, in view of what he had found in the forbidden Book, as meaningless as sounding brass and a tinkling cymbal.

The bell rang again, calling the monks to their daily itinerary. Barefoot, with sacks upon their necks, they trudged along the country roads crying, "*Misericordia;* Charity for the love of God!" But the soul of Brother Augustine was dreaming of other and better things. On their return they met in the refectory and drained the flowing bowl, despite their solemn vows of poverty and abstinence; while Brother Augustine sat among them as at a barmecide feast.

At the summons of another bell they met for their vesper devotions. Their beads were told, their missals recited and the creed of the centuries repeated for the thousandth time, "I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting."

"*I believe in the holy Catholic Church!*" Did he believe in it? In his humble cell that night the soul of Brother Augustine was troubled within him. The Church as he knew it seemed separated by an impassable gulf from the Church of a living faith. Here was a problem that must be solved; and who but the universally acknowledged head of the visible Church could solve it? Therefore the friar said, "I must see Rome and confer with the Vicar of God!"

It was a great day for the world when Paul, fifteen centuries before, was led along the Appian Way, a prisoner in chains, to preach the Gospel at Rome. In his case it was the realization of a lifelong dream; for Rome was then the political centre of the

world. What a coign of vantage for the sounding forth of the glorious Gospel of the blessed God!

It was another great day for the world when Brother Augustine framed for himself the same resolve. But the Rome which he purposed to see no longer sat upon her seven hills with the nations at her feet. The crown of political supremacy had been supplanted by the tiara of the pope. To him therefore would the monk submit his doubts and misgivings with respect to the Church. Where else could he go?

The journey was a long and weary one. Alone and afoot he made his way over the mountain roads, begging his food, *saccum per neccum,* and sleeping under the silent stars. At length he stood upon the southern slope of the Alps, with Italy before him. the land of bright suns, purple vineyards and silver streams; and far in the distance gleamed the pinnacles of Rome. Falling upon his knees, he cried, "Hail, holy city; bathed in the blood of martyrs and revered forever as the centre of the Church of God!"

It was St. John's Day when he entered at the Porto del Popolo. Great were his anticipations and sore the disappointment that awaited him. The pope, successor of Peter the fisherman, was only to be seen afar off, riding in a palanquin, clad in golden canonicals and followed by an imposing retinue of cardinals. *Procul, procul, abeste profani!* The sanctuaries were devoted to bead-rolls and incense, processionals, recessionals and sacred abracadabra. The concenticles were conviviums, where men with round paunches and rubicund faces consumed the stores of famous wine-cellars with many a merry jest. The air was vibrant with chicanery and political intrigue. Alas for the dreams of Brother Augustine!

He bethought himself of penance: "As for me I will get right with God!" He set out accordingly to climb the weary steps of Sancta Scala on his knees. Half-way up a voice recalled him to his better and more reasonable self. *"The just,"* it said, *shall live by faith!"* He paused, trembled and rose to his feet, a man with a resolute heart and a face uplifted toward God.

A year later he was at Wittenberg, a professor in the university. He was still in holy orders; but whether in the ecclesiastical body he knew not. His soul was in suspense, hung up like Mohammed's coffin betwixt Heaven and earth. But a mighty pur-

pose was struggling to the birth. His visit to Rome had not been fruitless. "Not for 10,000 florins," he said, "would I have missed it!" He was still in the realm of broad fringes and phylacteries; but Truth presents no hopeless obstacle to those who "follow on to know it."

One day in his lonely rambles he came upon the little town of Jüterbok. It was market day, and all manner of commodities were offered for sale—meats and vegetables, clothing and furniture, live-stock for farmers and trinkets for giddy maids; and two commodities besides which are not so common on market days. At yonder booth was a placard, "*Indulgences for Sin, and Deliverances from Purgatory.*" The huckster was vending his wares, "O ye that are bereaved, who have friends in purgatorial fire, why let them suffer when they can be delivered by a few paltry pence?" Beside him stands a chest with this inscription:

> "Soon as the coin within the chest doth ring,
> The soul shall straightway into Heaven spring!"

The money flows in; but Brother Augustine is thinking of One who stood at the crossing of the ways crying, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price!" His soul is stirred with righteous indignation. "I do protest!" he cries; "there is but One in earth or Heaven that hath power to forgive sin!"

*"I do protest!"* Oh, fateful words! The die is cast. The friar's boats are burned behind him. It is All Hallow Eve. The monk with rapid strides approaches the Castle Church in Wittenberg and draws from beneath his coat a parchment. The quiet of the evening is broken by the sound of a hammer as he nails that parchment against the chapel door. That hammer is destined to shake the pillars of papal Rome and awake a sleeping world. The parchment is the protest from which Protestantism shall spring. It contains ninety-five theses, such as these: "God alone has power to remit sin," and "The man who preaches indulgences shall be cast into Hell."

The next morning the townspeople, clattering by in their wooden sabots, read and wonder and discuss the daring manifesto.

The world, however, gives little heed. The River Elbe flows by as quietly as if naught had happened to disturb the calm logic of events. But the protest had begun. The avalanche will presently be under way.

The pope is advised and the anathema is pronounced. The monk's canonicals are stripped off. The world shall know "Brother Augustine" no more; but Martin Luther, a man with Rome's anathema and God's blessing upon him.

And then the unfrocked friar is spirited away. In the Castle of Wartburg he hides as securely as in the hollow of God's hand. "Come, Philip," he says to his friend Melanchthon, "let us sing of His watch-care," and out of their barred window rings the hymn of the Reformation:

All Germany is now flooded with mysterious tracts and pamphlets and (worst of all) pages of Scripture in the vernacular. Whence come they? From "the region of the birds." Like leaves of the tree of life they flutter hither and yon. Bonfires are kindled at the crossroads and in the village streets; but truth defies all fires. The people are reading and thinking. The Reformation is under way.

But the reformer, well worn and weary, has reached the end. "Dost thou die," asks a friend, "in the confidence of thy protest?" He answers, "Yes; in the faith of Christ crucified. The just shall live by faith." So dies the workman; but the work lives on.

What is there now to show for it? Protestantism. And what is Protestantism? It behooves us to know, that we "may be ready to give answer to everyone that asketh a reason for the hope that is in us."

It is a grave mistake to suppose that Protestantism is merely a protest against error. All truth, indeed, is a remonstrance. The sun protests against ghosts and spectres of the night. Christ Himself cried out against the vain traditions of His time. But the essential value of any proposition lies in its positiveness. Your attention is called, therefore, to the four cardinal truths, or *credenda,* for which Protestantism stands.

*The first is God as revealed in Christ,* who is "Emmanuel," that is, "God with us."

*The second is man created in the likeness of God,* fallen from his high estate, but still endowed with a sovereign will.

*The third is the cross as the divinely provided and only effective means of salvation from the power and penalty of sin.* Here emerges the central doctrine of the Reformation, namely, justification by faith. This was characterized by Luther as *Articulum ecclesiæ stantis aut cadentis,* that is, "the postulate of a standing or falling Church."

*The fourth is the ultimate authority of the Scriptures as the Word of God.* Were it not for this authority the foregoing truths would be as undemonstrable as the baseless fabric of a dream. As against the infallibility of the Church, on the one hand, and the infallibility of the individual *ego* or "inner consciousness" on the other, we maintain the infallibility of the inspired Word of God.

In addition to these *credenda* there are four inevitable *corollaries,* for which Protestantism stands:

*The first is Personal Freedom,* as against all trammels of the mind. This is involved in the possession of a sovereign will. We claim the right to approach God without the mediation of any priest whatsoever, except our High Priest, who ever liveth to make intercession for us. We claim the right, each for himself, to "search the Scriptures," by virtue of the search-warrant which Christ Himself has committed to everyone. They say, "This is dangerous; it makes free thinkers." Granted. It is a dangerous thing to read the Bible; but far more dangerous not to read it. For that matter there is danger in eating and drinking, in going to church, in falling asleep and waking up; but is that any reason why we should refrain from doing so? It is dangerous to look at the sun; shall we therefore close our eyes? It is dangerous to think about Christ Himself, since He is "set for the rise and fall of many." But, by all that is sacred in personal responsibility, we must take the risk, relying on divine grace to safeguard us.

*The second of the corollaries is Progress.* The Church, so far from being *semper idem,* is *never* the same. It moves with the moving world. It sails through the Pillars of Hercules to cumulative discoveries in unknown seas; but it never sails beyond the limitations of maritime law. The postulates of Protestantism are as unchangeable as the four constant factors of natural science, air, earth, fire and water; but within those boundaries

of truth there is no limit to the possibilities of progress. No "new theology," but an ever-increasing joy in singing "Nearer, my God, to Thee!" No "new anthropology," but a higher aspiration toward the fullness of the measure of the stature of a man! No new Christology, but a clearer vision of Him who is Chiefest among ten thousand! No "new Bibliography, or science of the Scriptures, but, as John Robinson said at Deft Haven, "new light ever bursting from the Word of God!"

*The third corollary is the Church.* We believe in the holy Catholic Church" as a divine institution; but we do not believe that it is numerically identical with the visible church or with the membership of any denomination. It is a great invisible body made up of those in all denominations who truly believe in Christ. No doubt there are names on all our ecclesiastical rosters that are not "written in the Lamb's Book of Life," but these do not belong to "the holy Catholic Church." The Lord knoweth them that are His.

*The fourth and supreme corollary of Protestantism is the sole Headship of Christ.* He is Alpha and Omega, our Prophet, our Priest and our King—first, last, midst and all in all.

It will be observed that this discourse is not an assault upon any body of believers. One of the wise sayings of John Calvin was that there are "tolerable fooleries" in every church. It was not against such that Martin Luther made his protest, but against intolerable "fooleries." And the time for that protest has not gone by. But let us rejoice that the four centuries of Protestantism have not failed of notable results. Not even the Rome of 1917 is the Rome of 1517; and Christendom everywhere speeds on toward the Golden Age.

Will Protestantism survive?

In the market-place of Eisleben stands a monument with this inscription: *"To the memory of Martin Luther. If his work was his own it will fall; if his work was of God it will stand forever."*

We dissent not from that prophecy. Let Protestantism abide the issue. All temples save one shall crumble into dust. Truth only shall lift its towers aloft in the glory of the Golden Age.

## FALLING ASLEEP IN JESUS.

"Her children arise up and call her blessed."—Proverbs 31: 28.

The sad news of losing my best friend, Mrs. Crosher, has just reached me from England, My heart is in mourning at the thought of having lost a most precious friend and goes out in sympathy with the dear ones who have lost a mother more precious than rubies. Her life indeed corresponds with that of the virtuous woman of whom we read in Proverbs 31: 10-31.

The poet says, "What is home without mother?" and we say, "What is the world without a friend?" Friendship often proves itself to be that of mere acquaintance, or a season of good-fellowship which fades and only too often ceases to exist in time of trouble. The disciples of Christ fell asleep and could not for a moment share with Him the grief that laid so heavily on His soul. They saw in Christ the great success, the hope of Israel, and when confronted with what seemed just the opposite their hearts failed them in grief over their own disappointment and not with compassion on the Lord. Just so it is with the majority of our friends; but it was not with our friend, Mrs. Crosher.

She was a friend in my prosperity and later proved to be more so in my trials caused by the war. The Lord in Gethsemane was sustained and ministered to by an angel at the time all other friends failed. The earthly angel who ministered to the writer of this article was Mrs. Crosher, of Westwood, England, an angel friend with a mother's heart, full of love and care, one that could feel sympathy and understand, share and bear one's burden.

Many of our English subscribers are well acquainted with our late friend, as she was one of the leading Protestants of England, for many years secretary of the Protestant Alliance in her home town and closely connected with the evangelical Protestant societies in the United Kingdom, such as the Protestant Truth Society, Reformation societies, Church associations, Protestant Women's Union, Calvinist Protestant Union, London Mission Society and others.

Greatest of all was perhaps her Railway Mission, with its convalescent home at the seashore. The traveling and the hours devoted in bringing the Gospel of Jesus to men on duty cannot be measured nor imagined—such as railroad switchmen on duty when others can attend their regular church services, the police force and those in other walks of life. Where the servants were likely to be neglected with the Gospel, Mrs. Crosher found her great fields of labor.

My first visit to Mrs. Crosher's home was while called to Melton to give lectures on my experience of monastic life. I became her guest at that time and my visits thereafter were more frequent and prolonged, the last one being no less than four months and will never be blotted out of my memory.

Mrs. Crosher was not only an anti-Catholic fighter against idolatry and superstition, but was first and last an earnest soul-winner for Christ. "His Kingdom First" was her motto, then other good works to follow. The in-going and out-going mail in Westwood could speak for itself as to the immense work she managed to do. Missionary societies of all denominations found their way to Westwood and met with a hearty welcome and faithful co-operation in her home. Her ambitions were that His Kingdom be extended and glorified, souls rescued, the suffering humanity restored and comforted. (Proverbs 31: 20).

Westwood was a wonderful home, but little was accomplished without the aid of Mrs. Crosher. She had but little time for rest. Eternity would be long enough for that. As for her, she must work, and this was the slogan in her life's work. She was no longer young, for time had brought her years up to three score and ten, still she would not miss the service on the Sabbath morning in her church. If her health or the weather would not permit this it made her sad, for she loved the house of the Lord.

Among her last undertakings was the mothers' meeting conducted under her own auspices. She was a mother indeed to the many women who had bidden the last farewell to their husbands, sons, brothers or sweethearts, gone to the front for their country, perhaps never to return to their dear ones. Oh,

yes, she had to be there! No one could take her place. Many a soldier will also weep in the trenches or on his bed if wounded, when receiving the news of her departure—she who had always thought of him on Christmas with a scarf, a pair of sox or gloves (for she even found time for working with her hands), Christmas pudding, vaseline and borax powder for his sore and tender feet. Even the racing lads (jockeys) in the stables at Midlands will miss their hostess at Westwood.

At the outbreak of the war her heart was deeply grieved over the terrible conditions of war, especially the motherless and fatherless children. The boys at the front were constantly on her mind, so much so that it finally became necessary to keep all newspapers containing the war news from her.

A very interesting incident illustrates her warm heart toward the suffering ones. A young German woman visited England at the time the war broke out, which meant that she would not be allowed to return to her native land, but would be kept a prisoner in England. This young woman happened to be a classmate of Mrs. Crosher's youngest daughter at some college. As soon as the fact was made known to Mrs. Crosher she applied for the release of the girl, which was granted on the condition that the German girl was never to leave the Westwood property and Mrs. Crosher made responsible for such keeping as conditions demanded. These conditions were cheerfully agreed to and the girl given to understand that she was among friends, and in consideration of their German friend all conversation on war topics was prohibited in her presence.

Mrs. Crosher's Christianity was far deeper rooted than her nationality. Her day's work is done, and as we look back upon her life we see the footprints at the gate of every path of life of this faithful servant. Surely she was a well of living waters that resulted in eternal life, not only for herself but for so many thirsty souls whom she persuaded to drink of the waters that "He giveth and shall never thirst again."

To me she was a mother, but she is no more at my home at Westwood. Our next meeting will be when she returns with Christ and we shall meet in the sky.

Let us who are left behind learn from her to care for others as we would have others care for us, and be gentle and loving as she was.

Let us labor for the Master from the dawn till setting sun, and receive a deeper consciousness and realization of His presence and peace as she had in passing over to be with Jesus. Together with her children we also bless her. E. M. E.

GIROLAMO SAVONAROLA.

## SAVONAROLA.

It is the custom of the Florentines to strew violets on the pavement where Savonarola was executed, on the anniversary of his death, May 23, 1498.

'Tis true that when the dust of death has choked
A great man's voice, the common words he said
Turn oracles—the common thoughts he yoked
Like horses, draw like griffins! This is true

And acceptable. I, too, should desire,
When men make records with the flow'rs they strew
Savonarola's soul went out in fire,
Upon our Grand Duke's piazza, and burned through
A moment first, or ere he did expire,
The veil between the right and wrong, and showed
How near God sate and judged the judges there—
Upon the self-same pavement overstrewed,
To cast my violet with as reverent care,
And prove that all the Winters which have snowed
Cannot snow out the scent from stones and air
Of a sincere man's virtues. This was he,
Savonarola, who, while Peter sank
With his whole boatload, called courageously,
"Wake Christ! Wake Christ!" who, having tried the tank
Of old church-waters used for baptistry
Ere Luther came to spill them, swore they stank!
Who also by a princely deathbed cried,
"Loose Florence, or God will not loose thy soul!"
Then fell back the magnificent and died
Beneath the star-look, shooting from the cowl
Which turned to wormwood bitterness the wide
Deep sea of his ambitions. It were foul
To grudge Savonarola and the rest
Their violets! Rather pay them quick and fresh!

—Elizabeth Barrett Browning.

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Vol. XXV. (1908).—Among the more valuable articles in this volume are an important contribution from Augustus Baumann, formerly a Passionist priest; Letters by Father O'Connor to Cardinal Gibbons on more or less liberal movements within the Roman Church; Modernism; St. Patrick; the Decree *Ne Temere;* and the Political Influence of Catholics in This Country. On page 138 is an article on the "Worship" of Mary, which contains an excellent reply to the denials made by Roman priests as to the existence of Mariolatry in their Church. Several apt quotations from St. Alphonsus Liguori are given *verbatim.* While they last the readers can have them for $?, without postage. The books weigh one pound each.

## FINANCIAL STATEMENT OF CHRIST'S MISSION,

### 331 West 57th Street, New York City, for the Year Ending March 1, 1917

RECEIPTS:

| | | |
|---|---|---|
| Balance on Hand, March 1, 1916..... | | $4,685.80 |
| Subscriptions to PROTESTANT REVIEW.....$ | 918.15 | |
| Contributions and Collections to General Fund ..... | 1,016.60 | |
| Contributions for ex-Priests, Education, Mission Work, etc..... | 14.70 | |
| Contributions for Repairs..... | 148.68 | 2,098.13 |
| Total..... | | $6,783.93 |

DISBURSEMENTS:

| | | |
|---|---|---|
| PROTESTANT REVIEW, Printing, Mailing....$ | 1,466.84 | |
| Coal, Gas, Telephone, etc..... | 243.59 | |
| Office Expenses, Supplies, etc..... | 125.58 | |
| Books, Tracts, etc..... | 31.45 | |
| Salaries ..... | 2,393.25 | |
| Advertising ..... | 69.30 | |
| Interest and Extension on Mortgage..... | 1,150.14 | |
| Taxes ..... | 389.17 | |
| Miscellaneous Expenditures ..... | 39.83 | |
| Ex-Priest, Education, Mission Work, etc... | 318.00 | |
| Repairs to Mission House..... | 259.27 | $6,486.42 |
| Balance on Hand, March 1, 1917.... | | $297.51 |

Respectfully submitted,

HENRY M. LEITH, Treasurer.

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We shall always be pleased to receive from our friends newspaper reports of public utterances of Roman Catholic bishops and priests, also reports of court cases in which the Roman Church is interested. Such cuttings, however, should always bear *the name and the date* of the paper from which they are taken.

## ROMAN BISHOP'S OATH.

### Taken by Every Roman Bishop Before His Consecration to the Episcopate.

I, A. B., elect of the Church of N. C., from henceforth will be faithful and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our lord, the Lord N., Pope N., and to his successors canonically coming in. I will neither advise, consent to, nor do anything that they may lose life or member, or that their persons may be seized, or hand any wise laid upon them, or any injuries offered to them, under any pretense whatsoever. The counsel which they shall entrust me withal, by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep THE ROMAN PAPACY AND THE ROYALTIES OF ST. PETER, SAVING MY ORDER AGAINST ALL MEN. The legate of the apostolic See, going and coming, I will honorably treat and help in his necessities. The rights, honors and privileges, and authority of the holy Roman Church of our lord the pope and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not be in any council, action or treaty in which shall be plotted against our said lord and the said Roman Church anything to the hurt or prejudice of their persons, right, honor, state or power; and if I shall know any such thing to be treated or agitated by any whomsoever, I will hinder it all that I can; and, as soon as I can, will signify it to our lord, or to some other, by whom it may come to his knowledge. The rules of the holy Fathers, the apostolic decrees, ordinances, disposals, reservations, provision and mandates, I will observe with all my might, and cause to be observed by others. HERETICS, SCHISMATICS AND REBELS TO OUR SAID LORD, OR HIS AFORESAID SUCCESSORS, I WILL TO THE UTMOST OF MY POWER PERSECUTE AND BEAT DOWN. I will come to the council when I am called, unless I be hindered by a canonical impediment. I will, by myself in person, visit the threshold of the Apostles every three years, and give an account to our lord and his aforesaid successors of all my pas-

toral office, and of all things anywise belonging to the state of my Church, to the discipline of my clergy and people, and, LASTLY, to the salvation of souls committed to my trust; and will, in like manner, humbly receive and diligently execute the apostolic commands. And, if I be detained by a lawful impediment, I will perform all things aforesaid by a certain messenger hereto specially empowered, a member of my chapter or some other in ecclesiastical dignity, or else having a parsonage; or in default of these, by a priest of the diocese; or in default of one of the clergy (of the diocese), by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out, by lawful proofs, to be transmitted by the aforesaid messenger to the cardinal proponent of the holy Roman Church, in the Congregation of the Sacred Council. The possessions belonging to my table I will neither sell nor give away nor mortgage nor grant anew in fee, nor anywise alienate; no, not even with the consent of the chapter of my Church, without consulting the Roman pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain Constitution put forth about this matter.

So help me, God, and these holy Gospels of God.

We shall not add any of our opinion about the above, but simply ask a few questions: To whom is the Roman Catholic bishop pledging allegiance to—God or man? Is God mentioned? If so, in what connection? What is the object of the allegiance—strengthening of the papal powers or salvation of souls? You will find the answers above.

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## SPECIAL NOTICE.

Again we use THE PROTESTANT REVIEW to call the attention of our subscribers to the arrears on the subscription list and urge our friends to stand by Christ's Mission as they did in times past. At this very time Mr. Eriksen, the Director, and his aide in the work, Mr. Jameson, supported by the Board of Trustees, are devoting all their time and effort in restoring Christ's Mission to its proper place and properly equip it for its tremendous

task and field. These efforts have by no means been in vain. The services in our chapel bear ever-increasing evidence to this effect. But we also want to reach our friends outside the immediate vicinity, for indeed the few that our chapel can hold could not even financially maintain so large a work as that of Christ's Mission. Yet the total expenditure of the Mission is very small in view of the work it so successfully has performed in the past and is about to renew with more vigor than ever.

The present war has to a large extent made it impossible to reach our friends on the other side, and in many instances they have found it necessary to discontinue both the subscription and donations they so cheerfully sent in when the beloved founder of Christ's Mission and predecessor in the work, Rev. James A. O'Connor, edited our magazine.

In this issue we publish the financial statement for the year ending March 1, 1917. God bless the friends who have with their subscriptions and donations made the past a success! We look forward to a far greater success for the coming year. Make your friends acquainted with our work and let us together rally around Christ's Mission and force our way to the front on the side of spiritual truth and liberty.

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## FORM OF BEQUEST

*I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York*

**(Specify Here the Property)**

*to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.*

# BROTHER ANSGAR

## (The Ex-Marist Monk, Late of Dundee)

**is prepared to arrange for taking Gospel Services or the delivery of Lectures.**

### Synopsis of Lectures

My Conversion and Escape from the Monastery at Dundee.

My Monastic Life. Illustrated with Lantern Slides.

Government Visits to Marist Brothers' House.

Children Poorly Clad and Fed; Beaten with Supplejacks (forty Strokes). Boys Closed Up in Darkened Cell, Destitute of Furniture for Months at a Time.

House Closed. Marist Brothers Dismissed.

The Carmelite Nun. Illustrated with Lantern Slides.

### What I Saw, Suffered and Lost at Twyford Abbey, Willesden, with the Monks

Visit to Scotland Yard, Cardinal Bourne, and the "Daily Mail."

Life in London Streets, on the Embankment, in the Salvation Army Shelter, and Whitechapel.

The Trap and Poison Cup. Plot laid by Mr. Keen, Vauxhall Bridge Road, with Hope of Kidnapping.

Unsuccessful Plot of Detectives Engaged by my Superior to Recapture or Imprison Me. Protestant Alliance to my Rescue.

My Life Story Stopped from Being Printed by a Secret Letter to Cassell, from Hove, by Unknown yet Known Jesuit Hands.

Slander and Libel by Father Spink, of Barnet.

My Law Case under Judge Lawrence. Result: Verdict of £250 Damages. New Trial. Result: Father Spink Bankrupt; His House Closed or Sold Up. Priests and Brothers Scatter. Boys Sent Home.

### Other Lectures

On any subject concerning the Doctrines of Popery, such as

**Mass, Transubstantiation, Host, Confession, Rosary, Worship of the Crucifix, Statues and Pictures of Saints, Etc.**

Applications to be made to MR. ANDREW JAMESON, Christ's Mission, 331 W. 57th St., New York.